

CONSTITUTION,

BY-LAWS AND REGULATIONS

OF

FRATERNAL COMMUNITY

NUMBER ONE.

LOCATED AT HOPEDALE, MILFORD, WORCESTER CO. MASS.

AS RECENTLY REVISED AND APPROVED.

READ AND UNDERSTAND.

COMMUNITY PRESS.....HOPEDALE, MILFORD, MASS.

1845.

PREFATORY STATEMENT.

Fraternal Community, No. 1, was formed at Mendon, Mass., Jan. 28, 1841, by about thirty individuals, from different parts of the state. After long-continued and thorough discussion, they adopted the Constitution presented in the following pages, excepting some few alterations and amendments since made. They were poor in all the resources necessary to prosecute their great enterprise, save faith, zeal, and determination. In the course of the year 1841 they purchased what was called the 'Jones' Farm,' alias 'The Dale,' in Milford, their present location. This estate they named Hopedale—joining the word '*hope*' to its ancient designation, as significant of the great things they *hoped* for from a very humble and unpropitious beginning. It contained about 258 acres of ordinary land, much worn out and reduced, a shabby two-story dwelling-house over a hundred years old, rather more convenient and comfortable within than it appeared without, two or three decayed barns and smaller out-buildings, all needing very considerable repairs, a tolerable growth of orcharding, and an unimproved but very decent little water-power of 28 feet head and fall.

About the first of April 1842, a part of the members took possession of their farm, and commenced operations, under as many disadvantages as can well be imagined. They are now in the third year of their actual experiment. Their present domain, including all the lands purchased at different times, contains about 400 acres. Their village consists of nine new dwelling-houses, a large mechanic's shop, with water-power and carpentering machinery, a decent little chapel, used also for purposes of education, and the old domicile aforesaid, with the barns and out-buildings much improved. There are now at Hopedale some fifteen families, besides single persons, youth and children, making in all a population of about 70 persons.

The prospects of the Community, though greatly improved, and in many respects highly promising, are fraught with burdens, anxieties and toils, which the true-hearted alone can endure with cheerfulness and by patient perseverance overcome. But, if faithful, God will crown our efforts with success.

Hopedale, Jan. 1, 1845.

Seligman
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KNOW ALL MEN:

That, in order more effectually to illustrate the virtues, and promote the ends of pure religion, morality and philanthropy; to withstand the vices, and reform the disorders of the present social state; to secure to our posterity the blessings of a more salutary physical, intellectual and moral education; to establish a more attractive, economical, and productive system of industry; and to facilitate the honest acquisition of property for landable purposes: We, whose names are hereunto annexed, do unite in a Voluntary Association, to be called the

FRATERNAL COMMUNION.

And we do adopt and ordain for our said Association the following

CONSTITUTION—viz :

ARTICLE I.

Sec. 1. This Association shall be organized in distinct, independent Communities, unitedly maintaining a general fellowship, but exercising within themselves respectively all the social powers, rights and immunities of Christian Commonwealths.

Sec. 2. The members of this Communion shall meet in Quarterly and General Conferences, for religious improvement and fraternal counsel, at such times and places as may in the progress of events be found expedient.

Sec. 3. These general meetings shall be regulated and conducted according to such rules of order, as two-thirds of the members in attendance may for the time being agree to adopt.

ARTICLE II.

Sec. 1. Membership, in this Association, shall be acquired only by admission into some one of its Communities.

Sec. 2. No person shall be a member of any Community, who does not deliberately and cordially assent to the annexed

DECLARATION, viz :

I believe in the religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself a bounden subject of all its moral obligations. *Especially* do I hold myself bound by its holy requirements, never, under any pretext whatsoever, to kill, assault, beat, torture, enslave, rob, oppress, persecute, defraud, corrupt, slander, revile, injure, envy, or hate any human being—even *my worst enemy*: never, in any manner, to violate the dictates of pure chastity; never to take or administer an oath; never to manufacture, buy, sell, deal out, or use any intoxicating liquor *as a beverage*; never to serve in the army, navy, or militia of any Nation, State, or Chieftain; never to bring an action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition, *in any case involving a final authorized resort to physical violence*; never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruly tongue; never to participate in lotteries, games of chance, betting, or pernicious amusements; never to resent reproof, or justify myself in a known wrong; never to aid, abet, or approve others in any thing sinful;—but, through divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

Sec. 3. Any person *eighteen years* of age, thus assenting to the foregoing declaration, may be proposed for membership at any regular meeting of a Community, and admitted by vote.

Sec. 4. Any person may cease to be a member by communicating, to the Secretary of his or her Community, a written notice to that effect.

Sec. 5. Any unworthy member, having proved incorrigible, may be disowned by vote.

Sec. 6. Every Community shall be distinguished by *Number*, according to the

date of its formation, and shall be uniformly entitled, in all written instruments records, and addresses, *Fratern Community*, No. 1, 2, 3, or as the case may be. And every such Community shall keep a Book, containing this Constitution, with a general register of all its members annexed; which Register shall exhibit in distinct columns the following particulars, viz: their names at full length, place of nativity, time of birth, date of admission, and general calling, together with blank space sufficient to minute their death, or disconnection, however effected. A Book shall also be kept by every Community, in which all its births, marriages and deaths shall be carefully recorded.

Sec. 7. All members of every Community shall stand on a footing of *personal equality*, irrespective of sex, color, occupation, wealth, rank, or any other natural or adventitious peculiarity.

ARTICLE III.

Sec. 1. The members of each Community, in this Association, shall own and manage such and so much Real and Moveable Estate, in *Joint Stock Proprietorship*, as they may from time to time agree.

Sec. 2. This *Joint Stock Property* shall be created by subscription in negotiable Shares of Fifty Dollars each, and may be increased, by new subscriptions, indefinitely, at the discretion of the Community.

Sec. 3. All Joint Stock property, thus created, shall be considered as existing in the two following named distinct funds, viz: the *consolidated fund*, and the *floating fund*. The *consolidated fund* shall cover all investments in Real Estate of every description whatsoever. The *floating fund* shall cover all unexpended cash, moneys due the Community, and moveable property, in possession, of every description.

Sec. 4. No Community shall invest more than five-sixths of its Joint Stock Property in Real Estate, except for temporary safe-keeping under peculiar circumstances. At least one-sixth shall ordinarily remain in the floating fund, and sufficient cash be retained on hand to meet all probable necessities.

Sec. 5. A regular Subscription Book shall be opened and kept in every Community, which shall exhibit the terms of subscription, the names of all subscribers, the amount subscribed, the number of shares taken, the time when, a record of all Certificates of stock, at full length, and a minute of every transfer of shares.

Sec. 6. Every person, on payment of his or her subscription to the Joint Stock Property of any Community, shall receive a Certificate of *title* to the number of shares taken, signed by the presiding executive officer thereof, and countersigned by the Secretary; which certificate shall be in the form following, to wit:

"For value received, A. B., or order, is hereby entitled to—shares in the Joint Stock Property of Fratern Community No. —, valued at — dollars &c., together with such dividends as may from time to time be declared thereon.

Given under our hands, at —, this — day of —, A. D. —
D. E. Sec'y. B. C. —Prest.

Sec. 7. Whenever any Stockholder shall be desirous of converting his or her stock, or any part thereof, into cash, and no purchaser readily appears to purchase the same, the Community shall, if possible, purchase it at the par value thereof, and pay the amount out of the money on hand in the floating fund.

Sec. 8. And no member shall ever sell any share of this Joint Stock, except to fellow-members, without first offering it for sale to the Community.

ARTICLE IV.

Sec. 1. The members of every Community in this Association, shall, *if practicable*, dwell together on their own soil, in a *compact neighborhood*.

Sec. 2. They shall erect in each Community, at their earliest convenience, one or more spacious, well-constructed mansion-houses, with such appurtenant barns, granaries, work-shops, mills, manufactories, and other buildings, as they may be able, and deem necessary. These mansion-houses, with their appendages, shall be called *Habitations*, and shall be capable of affording comfortable accommodations to one hundred persons *at least*, and as many more as may be found expedient.

Sec. 3. All *Habitations*, with their surrounding lands and buildings, shall be owned and controlled *solely* by the Community within whose limits they are comprised.

Sec. 4. For the accommodation of *such members* as may prefer to build houses independently of the Joint Stock Proprietorship, each Community shall select a Village site, lay off house lots, and sell the same, as opportunity may offer, to any

members who will come under obligation that such lots, with all their buildings and betterments, shall revert to the Community, at a fair appraisal, whenever they shall cease to be owned within the pale of its membership, or whenever they shall be abused to purposes notoriously inconsistent with the principles of this Association.

ARTICLE V.

Sec. 1. It shall be considered the *duty* and the *privilege* of all members of this Association, in every Community, and of their family dependents, unless absolutely incapacitated, to perform a reasonable amount of productive labor, either corporeal, mental, or mixed, in some department of useful industry.

Sec. 2. To this end, each Community shall endeavor to provide suitable employment for every individual connected with it, which various employment shall be adapted, as nearly as the nature of the case will admit, to the genius and taste of the several operatives.

Sec. 3. All operatives, of every description, belonging to any Community, whether employed at home or abroad, by the Community, or by individual members on their own account, shall be allowed a fair compensation, never exceeding one dollar per day, six dollars per week, twenty-four dollars per month, or three hundred dollars per year.

Sec. 4. All work executed by the members of every Community, shall be wrought in a thorough, faithful, and neatly finished style, according to its *kind*; so that it may reflect honor on the Association, and command the confidence of the public.

ARTICLE VI.

Sec. 1. All the children and youth connected with any Community in this Association, shall be educated in the most approved manner. Their physical education shall commence in a common nursery, furnished and attended in an appropriate and judicious style; into which they may be received, with the consent of their parents, at the earliest age. From the nursery, at the age of from two to three years, they shall be introduced into well-ordered infant school classes, and thenceforth advanced from stage to stage of physical, intellectual, and moral improvement till *maturity*.

Sec. 2. All education in this Communion shall be conducted on the manual labor principle, and with a view to qualify every youth for the actual business of life, each according to natural genius, taste, and passion.

Sec. 3. No charge shall be made by any Community, (except for books and stationary,) on account of education, literary advantages, or religious instruction. These, and all privileges naturally connected with them, shall be free to the individual members, with their respective family dependents.

ARTICLE VII.

Every Community in this Association shall endeavor to grow, manufacture, purchase at wholesale, or otherwise provide all articles of ordinary use and consumption, so as to supply the personal necessities of all its members and dependents. And every item furnished at a price for the supply of *such* necessities, whether by the Community or individual members, shall be afforded *at cost*, as nearly as the same can be ascertained.

ARTICLE VIII.

The clear profits of every Community in this Association, not exceeding 4 per cent. per annum on capital for the whole time of its investment, shall be divided among the Stock-holders, according to the amount by them severally invested. And all excess of profits over the said 4 per cent, not awarded to labor, shall be devoted to such religious, educational, or charitable purposes as the Community may from time to time determine."

ARTICLE IX.

Every Community in this Association shall stand forever pledged to the relief and comfortable maintenance of all its members; and also of their widows and orphans, so long as they shall conform to wholesome rules and regulations.

ARTICLE X.

Sec. 1. Each Community in this Association shall hold an annual meeting for the

choice of official servants, the hearing of reports, and the transaction of other necessary business.

Sec. 2. All official servants shall continue to discharge the proper duties of their offices, till others are chosen and prepared to serve in their stead.

Sec. 3. Special meetings may be called and holden on seven days' notice. And such meetings shall be called and holden, whenever seven members request the same in writing.

Sec. 4. The manner of calling, notifying, and conducting meetings, shall be prescribed by vote of the Community.

Sec. 5. Every member shall have one and but one vote on all questions; and the concurrence of two-thirds of all the members present and acting shall always be necessary to a decision.

Sec. 6. Nine members shall be requisite to constitute a quorum for the transaction of business, but a less number may adjourn.

ARTICLE XI.

Sec. 1. The official servants annually chosen by every Community in this Association, shall be a President, Secretary, Auditor, and six Intendants, viz: an Intendant of Finance and Exchange, an Intendant of Agriculture and Animals, an Intendant of Manufactures and Mechanical Industry, an Intendant of Health and Domestic Economy, an Intendant of Education, Arts and Sciences, and an Intendant of Religion, Morals and Missions.

Sec. 2. The President and these six Intendants shall constitute, *ex officio*, a Board of Trustees, in whose name the whole property of the Community shall be holden and managed for the common benefit.

Sec. 3. These official servants shall also constitute, *ex officio*, the Executive Council of their Community, with plenary authority to appoint all managers, foremen, overseers, directors, and agents necessary to its complete industrial organization. Also to approve and recommend all teachers, lecturers, ministers of the gospel and missionaries, going out from the Community under its direction, or in its general service.

Sec. 4. It shall be the duty of the Executive Council to arrange all the business, interests and affairs of their Community into six general departments, each having its appropriate branches, in such a manner that every person, thing and particular matter of concern may be under the oversight of the manager to whom the same most naturally belongs. And the several Intendants shall be considered responsible for the orderly management, and good condition of their respective departments.

Sec. 5. The Executive Council, through the President, shall make a clear, detailed Report of the standing of their Community in all its departments, at least once a year, and as much oftener as the members may by vote demand.

Sec. 6. It shall be the duty of the Secretary to act as Clerk of the Community the Board of Trustees, and the Executive Council, and to keep full, fair, well-ordered Records of all their proceedings, and of all other matters properly coming within his province.

Sec. 7. It shall be the duty of the Auditor to examine and attest all pecuniary accounts kept by the Community, and to guard its financial statistics, if possible, from error.

Sec. 8. The proper duties of Treasurer, as well as of general Purveyor and Accountant of the Community, shall be performed by the Intendant of Finance and Exchange. He shall *receive, safely keep and justly account for*, all moneys accruing to the Community, and pay them out, under such regulations as may from time to time be ordained. He shall keep all his accounts in the most approved method, and in such a form and state, that his Books may at all times exhibit the true financial standing of the Community in its several funds and interests.

Sec. 9. No official servant, manager, foreman, overseer, director, or agent of a Community shall ever receive any salary, or other compensation whatsoever, exceeding the highest amount allowed to the members at large.

ARTICLE XII.

Sec. 1. It shall be the settled policy, and a fundamental principle with every Community in this Association, never to contract any debt or obligation of suretyship out of the pale of its own membership, nor *within* that pale beyond temporary occasional necessity in the management of its internal affairs. Nor shall the goods or productions of any Community ever be sold on credit to the surrounding world.

Sec. 2. All moneys to be expended for land, stock, goods or any other object, by

the Trustees, Executive Council, or Intendants of any Community, shall first be appropriated by vote thereof at some regular meeting.

ARTICLE XIII.

All matters of serious controversy, arising in any Community of this Association, shall be tried and determined, *in the first instance*, by a mutual council, and upon failure thereof, *finally*, by a Jury of twelve impartial members.

ARTICLE XIV.

Every Community in this Association may enact and establish such By-Laws, Rules and Regulations, not inconsistent with the general spirit and object of this Constitution, as may be found necessary to its good order and general welfare.

ARTICLE XV.

The Constitution of this Communion may be altered, or amended, by a vote of three-fourths of all its members specially convened for that purpose, either in their respective Communities, or in general Conference; provided always, that every such alteration or amendment shall be proposed in writing, and publicly announced to the members at least thirty days preceeding the time of its regular consideration.

Now therefore, in solemn ratification of this Constitution in all its Articles and Sections, and for the formation of Fraternal Community No. 1, we have severally caused our names to be hercunto annexed in a general Register.

BY-LAWS AND REGULATIONS.

I.

RESPECTING THE FORM OF SUBSCRIPTION.

The Joint Stock Subscription Terms of this Community shall be in the form following, to wit:—

Subscription to the Joint Stock Proprietorship of
FRATERNAL COMMUNITY, No. 1.

In conformity to the Constitution adopted, ordained, and ratified by the members of Fraternal Community No. 1, we, the undersigned, do severally subscribe to the Joint Stock Property of said Community, and promise to pay into the Treasury thereof, in current money or some acceptable equivalent, at our earliest convenience after demand, the sums designated and covering the shares noted opposite our respective names: the said Joint-Stock Property, and every share thereof, to be forever holden, controlled, regulated, subjected, privileged and entitled, in all respects strictly according to the provisions and specifications of said Constitution.

Names.	Sums.	No. of Shares.	Place and Date.
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II.

RESPECTING THE ENACTMENT OF BY-LAWS, &c.

All By-Laws and Regulations enacted by this Community shall be attested on the Records, by the President and Secretary, under date of time and place, in the form following, to wit:—Passed in regular meeting at ———, A ——— I. A. D. ———, Sec'y. ———, Prest.

Sec. 2. All such By-Laws and Regulations shall be duly published in the official organ of the Community, or in some other printed form, for the information of members and inquiring friends.

III.

RESPECTING BUSINESS MEETINGS.

The annual meeting of this Community shall be holden at Hopdale, on the second Wednesday in January.

Sec. 2. Special meetings may be called, at any time, by the Executive Council, and it shall be their duty to call one whenever seven members request the same in writing.

Sec. 3. All regular business meetings shall be called by written notification of

the Executive Council, specifying the time and place of meeting, with the general subject matter of business to be acted on, signed by the President and Secretary. And every such notification shall be published in the official organ of the Community, at least seven days previous to the time appointed for the meeting; otherwise personal information shall be given to every member for the same length of time.

Sec. 4. The President or one of the Intendants shall preside at all meetings. He shall call the members to order at the proper time, cause the notification to be read, and after a suitable season of prayer, silent or audible, declare the meeting duly opened for the despatch of business.

Sec. 5. Every *important* motion shall be reduced to writing, and seconded by some member in the usual form; whereupon, after satisfactory deliberation, the question shall ordinarily be taken by Ayes and Nocs. If there be *doubt*, it shall be taken by Yeas and Nays; also, whenever one fourth of the members present demand it. And the choice of all official servants shall uniformly be by written or printed ballot.

Sec. 6. Any meeting, called and notified as aforesaid, may be adjourned from time to time, at the pleasure of the members present, until the business matter of the *notification* shall have been fully discharged.

Sec. 7. Every meeting shall be closed with a brief season of prayer, audible or inaudible, as at the opening thereof.

IV.

RESPECTING THE ADMISSION OF MEMBERS.

Persons offering themselves as candidates for membership in this Community, shall when practicable, reside at Hopedale, and co-operate in the industrial organization, under the general supervision of the Executive Council, for a term not exceeding three months. At the expiration of such term, if not discharged by their own choice, or by the executive Council, they may be proposed for admission as members. Persons offering themselves for membership, for whom it is impracticable to reside at Hopedale, and co-operate as aforesaid, may also be proposed for admission, with a statement of that fact.

Sec. 2. All applications for membership in this Community shall hereafter be made in writing through some actual member thereof; whose duty it shall be faithfully to question the applicant in manner and form herein after prescribed—and upon obtaining satisfactory answers, to propose him or her as a candidate for admission, *substantially* in the form following to wit:—

APPLICATION.

To the Secretary of Fraternal Community No. 1: I, A. B. having faithfully examined C. D., in due form, and obtained satisfactory answers to the prescribed questions, do respectfully propose h— as a candidate for admission into the membership of this Community. The questions asked and answers given are subjoined.

Questions to C. D. with h— answers. Where was you born? In what County? In what State? When? What business would you prefer to follow among us? What kinds *could* you follow if necessary? Are you single or married? Have you any family dependents whom you intend to bring into the Community? If so will you state their relationship to you, their names, ages, and general qualifications.

Are your accounts with the world all settled? Are you in debt so as to be troubled, or to make trouble for the Community in any way? Can you invest any thing in our joint-stock? How much? When? Is it your intention to invest the major part of your property in our joint-stock? Have you any prejudices against our religious principles, or attachments to any other religious people, which will prevent full and cordial fellowship with us? What are your leading motives for joining us? Do you *expect* or *desire* any good for yourself or family, which is not consistent with the equal good of all your associates? Have you sufficiently examined and considered the Constitution of the Fraternal Communion? How long since you first became acquainted with it? Do you fully understand the Declaration therein contained? Can you honestly say you believe in the religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament? Do you heartily acknowledge yourself bound to obey all the moral requirements of *his* religion? Do you hold yourself *especially* bound *never* to do any of the acts prohibited in our Declaration as anti-christian? Have you any mental reservations on any point of our Declaration? How long have you been endeavoring to live out these great Christian principles to this extent? If admitted into our Community will you earnestly endeavor, by the Divine assistance, to live in conformity with this

Declaration of religious faith and practice? If you should sometimes fail, will you take it kindly to be reminded of your obligations, and will you try to correct yourself? When you see your associates fail of their duty, will you gently reprove them, in the spirit of forbearance and forgiveness? Should you be placed over others to instruct them in any art, science or craft, or to direct their labors, will you remember that they are your equals in rights; that you have no arbitrary authority over them; and that you are expected to render your superiority both pleasant and profitable to them? Should you be placed under the instruction or direction of others, will you cheerfully comply with all their righteous orders, and endeavor to render their station pleasant to them? Should there be any peculiarly disagreeable service to perform in the Community, of which you feel yourself capable, will you deem it an honor and a pleasure to volunteer for its execution—thus setting the noble example of Christian generosity to your associates? Should you be admitted into our membership, will you cheerfully submit your children to the established discipline of the Community, and endeavor that all your family dependents, as well as yourself, shall conform to our By-Laws and Regulations? Should you at any time determine to leave us, will you come to a just and peaceable settlement of all your pecuniary accounts with the Community, and retire with as little detriment to our interests as the nature of the case will admit? Should we after a while, unhappily find you a disagreeable companion, pay you your just dues, and request you to remove from among us, do you hereby pledge yourself quietly to depart? Are you willing the Community should put you on probation for such term of time as they may judge necessary, before taking the final question on your admission? All of which is now submitted for the consideration of the Community.

A. B.

Sec. 3. Every candidate finally admitted into the membership of this Community, after having been put on probation, shall, upon settlement of accounts, be dealt with in all respects precisely as if actual membership had commenced on the first day of such probation. But persons discharged, or rejected, shall receive no other compensation, for their services, than a comfortable subsistence during the term of their residence.

Sec. 4. All applications for membership shall be carefully preserved on file in the Secretary's office, for future reference and perpetual memorial.

V.

RESPECTING THE ENUMERATION AND RECORD OF CERTIFICATES, &c.

All Certificates of Joint Stock issued by the President and Secretary of this Community shall be carefully numbered in their proper order, and also the shares covered by such Certificates. The numbers of both shall appear on the face of the Certificates, and record be made accordingly.

VI.

RESPECTING THE RECEPTION AND REPAYMENT OF MONEYS.

Hereafter, no moneys shall be received into the Treasury of this Community, either on subscription to the Joint Stock, or special deposit, except on condition that the same shall not be withdrawn, without at least sixty days' notice for all sums over twenty and not exceeding one hundred dollars, six months' notice for all other sums not exceeding five hundred dollars, one year's notice for all other sums not exceeding one thousand dollars, and two years' notice for all higher sums.

VII.

RESPECTING SPECIAL TRUSTEESHIP, A REGISTRY, &c.

The Executive Council, as general Trustees of the property of this Community, shall have power, whenever they shall deem the same expedient, to appoint any one of their number a *special Trustee* for the purpose of giving and receiving titles to real estate. And any such special Trustee, acting under specific instructions from the Council, is hereby authorized to give or receive any deed, title or security for real estate in which this Community may at the time be interested.

Sec. 2. It shall be the duty of the Executive Council to keep explicit records of all their votes respecting the appointment, instructions and proceedings of special Trustees. And whenever a special Trustee shall have occasion to receive in his own name any title or security to real estate, according to the forms of the civil law which render it improper for him to be designated as Trustee, the Council shall

require him to sign in the presence of two witnesses a written instrument, acknowledging his real agency in the transaction, quitclaiming all individual right to the premises, and obligating himself to transfer his title to the same whenever they may require it.

Sec. 3. It shall also be the duty of the Executive Council to open books of Record, and keep a well-ordered Registry of all title deeds, securities, and obligations, affecting the interests of this Community in real estate.

VIII.

RESPECTING THE VILLAGE SITE, HOUSE LOTS, &c.

It shall be the duty of the Executive Council to arrange and name the streets of our village site, to number all the lots and parcels of land comprised in said site, to prepare an accurate draft of the plan thereof, to revise the same as occasion may require, and to keep one copy for exhibition to members and inquiring friends.

Sec. 2. It shall be the further duty of the Executive Council, whenever they shall sell any village lot in accordance with the Constitution of this Community, to execute a title of the same to the purchaser, through a special Trustee, in the form following, to wit:

KNOW, ALL WHOM IT MAY CONCERN,

That I, A. B., of Milford, in the County of Worcester, and Commonwealth of Massachusetts, acting as special Trustee of Fraternal Community No. 1, (as will appear from the Records of their Executive Council, Book —, page —,) in consideration of ——— dollars paid unto the said Community by C. D. of ———, the receipt whereof is hereby acknowledged, do by this instrument sell and convey unto the said C. D., his heirs and assigns, a certain house-lot situated in our village of Hopedale on ——— street, numbered ———, containing ——— of land, and bounded as follows, viz:

To have and to hold the said premises, with all the privileges and appurtenances thereunto belonging, to the said C. D., his heirs and assigns forever: *Provided, nevertheless*, that if the said premises shall ever be perverted to purposes notoriously inconsistent with the principles of the Fraternal Communion, as set forth in their Declaration, then this title shall become utterly null and void; or if, in the course of events, the said premises shall cease to be owned within the membership of Fraternal Community No. 1, then also this title shall become utterly null and void. And in either of these contingencies, the said premises, with all their buildings and betterments, shall revert to the said Community upon payment of such a sum of money, to the legal claimants, as three impartial appraisers shall determine. And I, the said A. B., for myself and for the said Fraternal Community No. 1, do covenant with the said C. D., his heirs and assigns, that I have good right to sell and convey the above described premises on the conditions herein before specified, and that the said Community will in good faith warrant the same unto the said C. D., his heirs and assigns, against the lawful claims and demands of all persons.

In testimony whereof, I, the said A. B., in virtue of my appointment and instructions, as special Trustee of said Community, have hereunto set my hand this ——— day of ———, in the year of our Lord one thousand eight hundred and ———.

A. B.

In presence of

E. F.

G. H.

IX.

RESPECTING THE INDUSTRIAL ORGANIZATION.

All the resident members of this Community, with their family dependents, shall be organized, as far as practicable, into Bands and Sections.

Sec. 2. Each band shall have charge of a particular interest, and prosecute a definite sub-division of industry, during a specific portion of each day, week, or month; and shall elect their Monitor once every fortnight.

Sec. 2. Sections shall consist of several Bands engaged in branches or sub-branches of the same general business; and shall elect their Director once in two months, subject to a negative of the Executive Council.

Sec. 3. The Bands shall be formed, as far as possible, by elective affinity; and no person over ten years of age shall be a member of any Band by constraint, nor against the will of a majority in the band.

Sec. 4. No Band shall be formed (except for a temporary service) or dissolved,

without the approbation of the Executive Council; who shall determine all questions in dispute not seasonably adjusted by the members of the Bands and Sections among themselves.

Sec. 6. The average amount of time required of each individual, for the service of the Community, shall be forty-eight hours per week from the first of October to the first of April, and sixty hours per week during the other half of the year—abating for private use one day in each Quarter.

Sec. 6. The hours of service for the different Bands shall be so arranged as to insure proper attention to all the various interests of the Community, day and night, at home and abroad, throughout the year. Also in such a manner as to allow each individual reasonable opportunities to go abroad, and to entertain visiting friends. Also in such a manner as to allow each individual an equal participation, if possible, in all the social privileges of the Community.

Sec. 7. The time pledged by individuals to the service of the Community, covering certain specified portions of the day, week, or month, shall be held sacred to that purpose. If lost, except by severe sickness, or unavoidable casualty, it shall be made up, in labor or cash, to the satisfaction of the Executive Council. If used for the transaction of private business, whereby the individual receives money or acquires gain, the entire net profit of such business shall belong to the Community. But moneys received or profits acquired, by business transacted in unpledged time, shall belong to the individual.

Sec. 8. The operatives shall ordinarily pledge their time, and perform their services, between 4 o'clock in the morning and 9 o'clock in the evening, according to the necessities of business, and their individual inclination. But, to meet extraordinary emergencies, the Executive Council, or any one of the Intendants, may request and accept service at any hour of the day or night.

Sec. 9. Each individual shall furnish him or herself with lodging furniture, and with all handicraft tools necessary to efficient industry, excepting such as general convenience may require the Community to furnish. And on the value of such furniture and tools the operative shall be allowed a fair per cent. per annum. Otherwise the Community shall charge a fair per cent. per annum for the use thereof.

Sec. 10. All who cheerfully concur in this organization, shall be insured, as a fair compensation for their services, the following specified provisions, stipends, and contingent dividends, viz:

Each operative, over sixteen years of age, shall be allowed for clothing and pocket money, payable in acceptable goods, cash, or credits, at the option of the individual, twenty-five dollars per annum. Each operative under sixteen and over eight years of age, shall be allowed for the same purpose, in acceptable goods, cash, or credits, fourteen dollars per annum. Children under eight years of age shall be provided with suitable clothing, to the value of eight dollars per annum. And the making up of the said clothing, so far as the same may be done by Community operatives, shall be without charge.

Each family and individual shall be provided with house room, fuel, light, food, washing and mending, medicine, medical and nursing attendance, and conveyance by horse and carriage (reckoning only persons over sixteen years of age) fifty miles each per annum.

All State, County, Town and School District taxes on polls, and on real estate situated within the limits of Hopedale, not exceeding in value one thousand dollars, shall be paid by the Community. Also all governmental fines necessarily incurred by fidelity to the principles of our Declaration.

Such individuals as own houses and lots in the village, which they intend to occupy and improve, shall be allowed four per cent per annum on the just valuation thereof not exceeding one thousand dollars, and a reasonable amount of team work, manure and manual labor for the cultivation of their gardens. Provided always, that they consume in their own families whatever they may need of the production of their lots, and after making such friendly presents out of the same as they may desire, deliver the surplus to the Community for a fair equivalent; and provided also that they furnish their houses and keep them in repair at their own expense.

Each member shall receive of the net profits of the Community, after the joint-stock shall have been paid its constitutional four per cent, an equal proportion with all the other members, not exceeding fifty cents for every ten hours of service credited to him or her on the Books of the Community. The services of dependents shall draw no dividend, except by special vote of the Community.

Sec. 11. The Monitor of each Band shall keep a correct account of the time spent by each individual in service appertaining to the province of his or her Band,

and report the same weekly to the Director of his or her Section; who shall make a monthly report of the whole to the Intendant of Finance and Exchange; who shall prepare a Quarterly Abstract both of services rendered, and of the pecuniary standing of the Community, for the inspection of the Executive Council.

Sec. 12. All children and youth under eighteen years of age connected with this Community shall be considered pupils, and after leaving the Nursery shall be regularly instructed in the useful arts and sciences four hours per day through the year, excepting on Saturdays and Sundays, and excepting also vacations of one week in each Quarter. The Infant Class shall receive instruction two hours in the forenoon, and two in the afternoon. The older pupils shall receive instruction wholly in the forenoon, or in the afternoon, so as to be regularly employed without interruption during the remaining half day in the industrial organization. No pupil shall be allowed to attempt more than three scholastic exercises in the same half day, nor to pursue more than four branches of study, requiring recitation, analysis or special instruction, during the same Quarter. And it shall be the duty of the Teachers to render every pupil as thoroughly proficient as possible in the studies attempted, before permitting a transition to new or higher studies. It shall also be the duty of the Teachers carefully to supervise the morals of the children and youth under their instruction, to check their vicious tendencies, refine their manners, oversee their recreations, and guard them against all evil habits.

The foregoing By-Laws and Regulations having been duly revised, considered, and approved, shall be in full force from and after the present day. And all By-Laws and Regulations heretofore enacted, which in any manner conflict with these, are hereby repealed.

Passed in regular meeting at Hopedale.

Dec. 17, A. D. 1844.

ABBY H. PRICE, Sec.

ADIN BALLOU, Pres't.

APPENDIX.

THE TRUE SOCIAL STATE.

What is the true social state? That in which God reigns without a rival authority; in which the divine law overrules all mere human law; in which Jesus Christ is the only infallible expounder of duty; and in which righteousness takes precedence of all expediency. That in which religion, reason, and humanity have full scope without conflict—harmoniously superinducing the purest and most beneficent morality. That in which no Constitution, law, rule, regulation or custom hinders any man from loving his neighbor as himself, doing unto others as he would that others should do unto him, forgiving his injurers, befriending his enemies, overcoming evil with good, and carrying out the practical Christinity of the '*Sermon on the Mount*.' That in which the body politic is at once a true church and state, illustrating in all the details of its polity, the LOVE which *worketh NO ILL*, and which teaches that the strong ought to bear the infirmities of the weak; that it is more blessed to give than to receive; that it is more honorable to serve than to be served; that it is more noble to forgive than to punish, and more godlike to restore than to destroy. That in which the government is administered without pomp or emolument; in which the laws are executed without craft or vengeance; in which religious instruction is maintained without professional hire; and in which intellectual improvement is equally open to all without charge. That in which all laudable trades, avocations and labors are equally honorable and equally compensated. That in which industry, exchange and domestic economy are influenced by no ungenerous competition, and conducted without the meanness of petty cheating. That in which property is a blessing to all, and an injury to none; in which it is so far *common* as to secure all the benefits of a united interest, and so far *individual* as to preserve personal rights from the encroachments of social tyranny; in which they who have *least* have enough to satisfy the reasonable demands of human nature, both for body and mind, and they who have *most* have nothing to spare for

mischievous uses; in which capital and labor harmoniously co-operate for the general good; in which idleness is a sin, excessive toil unnecessary, ignorance inexcusable, vice without a haunt, and misery a stranger.

Reader, such a social state is proposed in the foregoing Constitution, By-Laws and Regulations. The grand prerequisite principles and arrangements of a true Society are therein presented for your consideration. Examine them critically, and see if there is any fundamental defect, or any thing utterly impracticable. Absolute perfection is not claimed for them. They may require amendment in some respects. They may not be carried into practical operation without some difficulties. But are they not substantially the desideratum of all intelligent Christian philanthropists? It is believed that they are.

Fraternal Community No. 1, is the commencement of such a Society—an incipient approximation to the ideal aimed at. It is an humble attempt of a few *believers*, under numberless disadvantages, to lay the foundation of a right social order. For nearly three years they have been experimenting on their theory, with increasing confidence that by the divine blessing their object will be accomplished. They have struggled successfully through many difficulties, have acquired much wholesome knowledge by experience, and are now more than ever resolved to persevere in their glorious enterprise; firmly persuaded that generations to come will reap with joy the harvest of that seed which they are now sowing in tears. Nor will those generations reap with a higher enjoyment, than the true hearted of their forefathers now break up the fallow ground and scatter their seed. For to such the tears of seed-time are brightened by the rain-bow of hope, and intermitted by the sunshine of a delightful consciousness that they are not living for themselves alone. They murmur not at having been born too early; they are thankful rather for the opportunity to serve humanity as pioneers in so beneficent a reform.

But who will come to their aid? Who will sympathize with them? Who will unite with them to promote so great and noble a cause? They want those to come who have faith in the sublime principles which they have laid down as the foundation of their social superstructure; those who are baptised into the spirit of self-sacrifice; who glory in foregoing present ease and advantage for the sake of doing good; who are ashamed to think of living in the world for themselves alone; who can never be satisfied without endeavoring to impart more to their race than they expect to acquire from it; who loathe the evils of the present social state, and are sternly resolved to do what they can for the institution of a better one. To such persons, the excellent of the earth, we look for sympathy and co-operation. They are the sheep of Christ, and know his voice. They are the elect of God, and will respond to the inspirations of his love and truth. They are not under the dominion of pride, covetousness, luxury, false refinement, sectarian bigotry, worldly ambition, and political chicanery. When they see their duty they will never rest easy till they have placed themselves in an attitude to perform it. But perhaps they are not sensible of their present false position, and need light. Perhaps they misapprehend their duty. Let an earnest appeal therefore be made to their understandings and consciences.

Friends of God and humanity, are you in the true or false social state? What is the society with which you are interwoven? In which you have your home, your houses, your lands, your goods, your temporal interests and comforts? In which your families are brought up, trained and educated? In which you carry on the business of life, and maintain your principal interests? In which most of your personal presence, your talents, your learning, your property, your morality, your religious associations, your money, and fine, nineteen twentieths of your influence are expended? Is it the true Society? You are not asked if all the people in it are Christians; nor how many of them are such; but what the Society actually is in its principles, constitutions, laws, rules, regulations, established customs and prevailing usages. Is it Christian, or anti-Christian? Is it of heaven, or men? Does God the universal Father, reign in it without a rival authority; or does the authority of human legislators frequently usurp the supremacy? Is the divine law by common consent *paramount*; or does human law often overrule it? Is Jesus Christ acknowledged to be the only infallible expounder of duty; or is he thrown into the stock ground by legislatures, courts, magistrates, popular majorities, and even sanctioned mobs? Does righteousness claim the general homage in preference to expediency; or is expediency the rule and righteousness the exception? Do religion, reason and humanity full scope without conflict; or are they kept in perpetual war with each other—corrupted, perverted and poisoned by the conflicting interests, not only of individuals; but of bodies politic, and even whole nations? Do not the fundamental laws, the oath-guarded Constitution of the general Society in which you are spending your lives and your influence? Do

slavery and war? Do they not require the people to make fast the yoke of bondage on the necks of the oppressed; to maintain an army and a navy at vast expense; to rob, kill and destroy their enemies by sea and land, whenever government decree it; to set at nought and trample under foot the whole morality of the Sermon on the Mount? And is not all this upheld, prayed over and sanctified by a large majority of the fashionable religionists of the land? Can you discharge the obligations which Society assumes to impose on you through its compacts, laws and majorities, and yet love your neighbors as yourselves, do unto others as you would be done unto, forgive your injurers, befriend them that hate you, and be practical Christians.

And what is the genius of that social state which you are daily enriching and dignifying? Is it the love which 'worketh no ill to his neighbor?' or the heartless selfishness which impudently faces God himself with the significant question—'*Am I my brother's keeper?*' Is it the principle that the strong ought to bear the infirmities of the weak? or that the strong ought to look out for themselves, and let the weak fare as they must? Does it embody itself in the precept—'It is more blessed to give than to receive?' or in the charge—'Keep what you have got, and get what you can?' Does it teach that it is more honorable to serve than to be served? or that the chief end of man is to get into office and share the spoils? Does it inspire the people with a disposition to forgive, or to punish? to save life or destroy it?

How is it with industry and trade in the Society which enjoys your countenance? Are they not full of competition, inequality, deception, fraud, hazard and meanness? Are the hardest and most wearing labors held to be equally honorable, and equally entitled to compensation with the more intellectual, refined, and genteel? Are the proprietors, managers and bosses all disposed to share equally in labor with the humblest operatives—to stand on a level with them in compensation? Are capital and labor *friends*, or *enemies*? Is property uniformly a blessing to all classes, or frequently a curse both to the poor and the rich? Finally, is not Society in a perpetual scramble of selfishness—perpetually superinducing all the evils of which it complains—perpetually feeding the diseases it vainly endeavors to cure—perpetually reproducing the vices it punishes, perpetually renewing the miseries it ostentatiously alleviates? And when the present social state shall have become hoary with age in America, what great difference will there be between the condition of people in the New and Old Worlds? Will there not be the same bloated wealth in the few, and the same extreme poverty and degradation in the masses?

Will you answer these questions, dear friends, in the reverence of a good conscience toward God, and in the love of poor human nature. Then determine whether you will spend your days and your strength in working the treadmill of that anti-Christian social organization, which has hitherto absorbed all your influence, or whether you will do what remains in your power to establish the Christian social state herewith commended to your adoption. Remember that you cannot be neutral in this matter. You either go for Society as it is, or for Society as it ought to be. It is not a question of indifference, nor of mere expediency; but one of momentous principle, and solemn moral obligation. Settle it as such. 'If Baal be God follow him, but if the Lord be God follow him.' He that is not for me, saith the Savior, 'is against me; and he that gathereth not with me scattereth abroad.' And in order for each one to be certain on which side he lies, let him seriously ask himself the following questions—If all good men should do as I am doing, associate as I am associating, use their time, talents, faculties, industry, money and influence as I am using mine, will the world ever be reformed? Will its degraded masses ever be substantially improved? Will the knowledge and love of God ever cover the earth? Will the kingdoms of this world ever become the kingdoms of our Lord Jesus Christ? Blessed is he that condemneth not himself in his decision. But let every man be fully persuaded in his own mind.

INQUIRIES ANSWERED.

If I join your Community, what is required of me? Answer:

1. You must be at least eighteen years of age.
2. You must, if practicable, reside at Hopedale, and co-operate with the industrial organization, as a candidate, for a term not exceeding three months.
3. You must cordially assent to the Declaration of principles and moral obligation presented in Section 2, Article II. of the Constitution.
4. You must be proposed for membership by some member of the Community, at a regular meeting, according to the form of Application contained in By-Law iv. Section 2.
5. You must be voted in by a majority of two-thirds of the members present and

acting; who will receive you on probation for such term as they judge proper, or to full membership, if they deem that warrantable in view of all the circumstances.

Is assent to the Declaration considered an absolute *pledge* or *promise* that one will unfailingly live up to all its perfection?

Answer. By no means. It is a solemn avowal of faith in certain great religious truths—an acknowledgment of moral obligation—a confession of principles and duties by which one is willing to be tried as the standard of moral perfection; implying, of course, that he will humbly endeavor, by the grace of God, to live in conformity with it—ever taking shame to himself whereinsoever he falls short of it, and never justifying himself in its violation. It determines what shall be deemed essential in faith and practice; what shall be unanimously taught in the Community, as necessary to the highest welfare in the true social state. It is a bond of religious and moral union, which leaves no room for conflicting sects to grow up in the communion; since, if agreed in these essentials, however differing in other points, they must ever recognize each other as acceptable to God, and fully entitled to Christian fellowship.

Are no persons under eighteen years of age allowed to join the Community at all?

Ans. Not as members. Persons of all ages may become connected with it as *dependents*. Thus members may bring in, by common consent, parents, children, &c., who will be enlisted in the industrial organization, and provided for in all respects necessary to their comfort and improvement. Is any property qualification necessary to membership? Answer None.

Can one leave the Community, if so disposed, without the general consent? Ans. One can resign membership, and withdraw at any time, by filing with the Secretary a written notice to that effect.

Can the Community cut off members from the body without their consent?

Ans. They can do so for good cause, by a vote of discharge or disownment. The right to dissolve connection is reciprocal between the Community and its members.

Who are entitled to vote? Ans. All the members male and female. Each has one and but one vote on all questions.

How large a majority is requisite? Ans. *Two thirds* of the members present and acting, always, excepting on propositions for amending the Constitution, which require *three fourths* of all the members convened.

How is property held? Ans. In three forms. 1. In Joint Stock, divided into shares of fifty dollars each, negotiable among members and friends by common consent, and entitled to a certain amount of net profits. 2. Private property holden and managed under the general regulations of the Community. Members may own house lots and buildings in the village site, so conditioned, that whenever those lots cease to be owned within the membership, they must revert with all their buildings and betterments to the Community at a fair appraisal. 3. Common Property. All excess of net profits, not awarded to capital and labor, becomes common property for the use and disposal of the Community as such.

Which takes precedence capital or labor? Ans. The members and their dependents must first be provided with necessary clothing, food, house room, and all other comforts through health and sickness; the children and youth must be educated, the taxes all paid, and the incidental expenses of the whole establishment defrayed. Then, of net profits the Joint Stock capital must receive an amount not exceeding four per cent per annum. Then of the remaining profits the operative members are entitled to an amount by equal division not exceeding fifty cents for every ten hours' service credited to them on the books. Then, if any thing remain, it is common property to be used for the general purposes of religion, education and charity.

How much labor does the Community at the present time expect from its operatives? Ans. From Oct. 1, to April 1, forty-eight hours per week. During the other half of the year sixty hours per week.

Can capital receive more than four per cent. per annum? Ans. It cannot. Is this four per cent. of the nature of *usury*? Ans. No; it is of the nature of contingent profits, intended to keep the capital at par, and render it available to the Stockholders for laudable purposes. The usurer loans his money on what he deems undoubted security. He claims his annual interest of the borrower, whether profits have accrued to him or not. The borrower, who mortgages his property, or gives other collateral security, has to run all the risk of damage from the elements and other causes. He must manage his property so as to maintain himself and family, and bear all his losses. He must perform, or pay for performing, all the labor ne-

essary to render his property productive. He must educate his own children, nurse his own sick folks, pay the physician's bill, &c., &c. Then, succeed as he may, the usurer who has done nothing claims his interest, and if it be not paid ultimately takes the whole estate at a reduced price. But in our Community, the lenders are also borrowers. They all labor the same length of time, for the same remuneration. They run all pecuniary risks, in proportion to the amount of their capital. They mutually guarantee to each other a comfortable subsistence, equal education for their children and youth, all necessary relief in sickness, and the liquidation of incidental expenses. All *this*, whether there are profits or not. Then, the *small* as well as *larger* Stockholders receive in proportion to their investment, and none claim over the four per cent. This is not *usury*, in any proper sense of that word.

Can a Stock-holder draw out his funds when he pleases? Ans. No; he must give previous notice according to By-Law vi. as follows, viz: For all sums from twenty to two hundred dollars sixty days' notice; all other sums not exceeding five hundred dollars six months' notice; all other sums not exceeding a thousand dollars one year's notice; and for all higher sums two years' notice.

When a member, who has taken a lot and built a house, wishes to dispose of it, what course must he take? Ans. He must signify his wishes to the Executive Council, who will bring the matter before the Community, who will take measures to have the property appraised, and, if in their power, appropriate funds to pay for it.

Can the Community now in its infancy purchase the Joint Stock, and houses of members wishing to leave? Ans. Not without considerable difficulty. It embarrasses them to do so; yet they have been able, with a reasonable indulgence, to meet all liabilities of this kind which have hitherto arisen. But such are to be avoided if possible.

What are your requirements, allowances and provisions for the industrial organization? Ans. Read carefully By-Law ix.

What are your provisions for Education? Ans. See Section 12, of By-Law ix.

What are your religious usages? Ans. We refrain from unnecessary labors and occupations on the first day of the week, assemble forenoon and afternoon for social worship, prayer, singing of hymns, instruction and mutual exhortation. These meetings are intended to be serious and orderly, but free for any person to speak, either by way of inquiry, suggestion, or regular discourse. Usually some one, who professes to have been called in spirit to preach the gospel, offers the principal address, which is followed with remarks and exhortations from such other friends as deem it a privilege to utter their testimony. We have also a regular Thursday evening religious conference meeting. The other leisure seasons are occupied by business meetings, scientific lectures, educational classes, social interviews, &c.—or by the members in retirement and private study, according to their several inclinations. As we are all tee-totalers, abolitionists, non-resistants and radical reformers, much of our attention is given to meetings held abroad among the people for the discussion of these subjects. So that, with the Practical Christian and Non-resistant, published from our printing office, there is no greater occasion for idleness in morals than in physics.

What sort of persons are now most needed to build up your Community? Ans. Enlightened practical Christians. Persons of right hearts, right heads, and skillful hands, who can do more to subside the Community than they expect the Community to do for their subsistence. Low, narrow minded, envious, suspicious, fault finding contentious persons, whether rich or poor, however fair their professions, we are not yet sufficiently perfected to receive with any prospect of reforming them or benefiting ourselves. All such are mischief makers, whom we may endure, when we cannot avoid it, as occasional trials of our patience, but can never choose as pioneer companions in this great Christian undertaking.

Welcome the sterling mind,
The generous trustful heart,
The hand to diligence inclined,
The hero of a noble part.

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